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Olive Trees



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4:11-14.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3, 4.

CONTENTS

QUESTIONS OF THE HOUR	121	MONOGRAPHS	128
NEWS OF THE CHURCHES	124	WOMEN'S DEPARTMENT	138
EDITORIAL NOTES	142		

No. June, 1913 6

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JUNE, 1913.

6.

QUESTIONS OF THE HOUR.

"THE HEAVENLY VISION."*

REV. A. A. SAMSON, NEW YORK.

The portions of Scripture just read from Isaiah 6 and Acts 26, present to us the visions given to Isaiah and Paul. The writings and labors of the two men reveal the influence of these visions upon them. While living in different ages and laboring under very different conditions, there are certain striking aspects of similarity in **The Heavenly Vision** given to each of them.

That "heavenly vision" brings similar revelations to each servant of God to whom it appears. The results of the vision in each case will be determined by the individual. As to Isaiah and Paul, the splendid service which they rendered to their Lord and to the world is due to the fact that they were "not disobedient to the heavenly vision." They were alike good and faithful servants.

CONSIDER FOUR FEATURES OF THE HEAVENLY VISION:

First—*It is a vision of Christ.*

There was in each case a revelation of His glorious person. One saw Him "upon a throne, high and lifted up." The other as "a light from heaven, above the brightness of the sun." They each heard His voice; the voice that gave a personal

**Summary of a sermon founded on Acts, 26, 19, and requested for publication in OLIVE TREES.*

message from a personal Lord, and each knew from whence it came.

The glorious mission of Christ was also unfolded to them, and they have passed this on to future generations in their writings, which were guided and preserved by the Holy Spirit. They show us the glorious mission of redemption through Jesus Christ our Lord. If all that is given to us by them were taken from the Bible, it would be greatly marred. They present the Redeemer to us in the active capacities of Prophet, Priest and King; the Revealer, the Priestly Sufferer, the Ruler and Defender.

They also learned in their visions of Christ that He calls redeemed men to be united with Him in saving the world. Identification with Him is the great transforming power of the world. Without Him men can do nothing; but through Christ, which strengthens them, they can do all things.

Has the personal Christ appeared unto you? Has He shown you how He suffered and died and rose again and ascended to the right hand of the Father, where He pleads the merits of His atoning sacrifice made for you? Have you seen Him waiting and wanting to exchange His righteousness for your sin; seeking to be a living, indwelling presence in your life, to enrich you with the gifts and graces of His own life, to take you into partnership with Himself in res-

cuing the world from Satan? Such is the vision of Himself, which He gave to Isaiah and Paul, and which He seeks to give to each of us.

Second—*It is a vision of self.*

No one has seen himself aright until he has had a clear vision of Christ. When Christ appeared to Isaiah and Paul in all the majesty of His person, the might of His power and the brightness of His holiness, each of them was prostrated with the realization of his sin. Not until then did they understand their own uncleanness. When they stood in the penetrating light of the Holy One, when their own sinful and wretched lives were exposed to contrast with the One Who knew no sin, they learned the extent of their own sinfulness.

But the Redeemer did not leave them thus writhing in the agony of conviction. He sent the angel of His presence to cleanse them. Their iniquity was taken away, their sin purged, and their eyes opened to a new world. They became new creatures. They were no longer aliens or strangers to God, but His sons, heirs and servants.

It is ever thus. Those who walk in the valley of humiliation and contrition for sin, those who are keenly conscious of their own sin and misery, are the persons that have had a clear vision of Christ. They have looked upon Him Whom they have pierced, upon Jesus, Who was wounded for their transgressions, but Who justifies many, for He bears their iniquities. When they confess, He forgives; when they accept Him, He makes them sons of the Most High. He gives them new life, an inheritance, mansions, crowns, blessings untold and unending. Why? Because they are crucified with Christ, and no longer live, but Christ liveth in them. For He loved them and gave Himself for them.

Those who get a clear view of Christ and of themselves find that there is another feature of the heavenly vision.

Third—*It is a vision of service.*

Isaiah heard the voice of the Lord saying, "Whom shall I send and who will go for us?" Paul heard the same voice. The Lord was thinking and planning for His people Israel and the Gentiles. He wanted to reach them. He wanted men to be His messengers to them. So He gives them a vision of the fields white already to the harvest. Isaiah must stretch forth his hands to a disobedient and gainsaying people, but it is his field, and he goes to it. Paul is to be a minister and a witness to the people and the Gentiles, "to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and an inheritance among them which are sanctified." They went when the Lord said, "Go." They were not disobedient. Nay, they volunteered to go when they heard the call. One said, "Here am I; send me." The other, "Lord, what wilt Thou have me to do?"

The Lord is always seeking surrendered lives. Looking for those who, having heard the "call" to service, will leave all and follow Him. Those who are so yielded to Him that they are burdened for the lost. Who feel, with Paul, "Woe is me if I preach not the gospel." Or, like John Knox, who prayed, "Give me Scotland or I die." Or, Bishop Brooks, who was overwhelmed with the need to labor for Christ and prayed, "O God, give me power; *O God, give me power.*"

What an honor to witness for Christ! It is a service without a parallel. What a privilege! What an opportunity for doing so!

Awaiting those who have seen these features of the heavenly vision, is a

Fourth—*It is a vision of glory.*

It was shown to both Isaiah and Paul. What a revelation of the glorious Redeemer is given to the world through them! What a view of the redeemed world, of the saints in glory, their rewards, their blessings, their occupations. They draw aside the veil of the future for us, and we look at a new heaven and a new earth. Christ has conquered all. The world is pervaded with peace and beauty and righteousness. The heavens resound with songs of praise as the hosts of the angels and the redeemed saints mingle their voices. From earth rises the refrain of those who welcome the King of Glory. The Lord of hosts has triumphed and His people in Him. Satan is chained. Sin is conquered. Christ reigns forever and ever.

All remember the earthquake and fire that wrecked San Francisco a few years ago. A few days after that awful disaster, a Chicago morning paper contained a suggestive picture. In the foreground was the ruined city with its homes wrecked, its business houses in ashes, and its streets choked with the ruins. The sky was dark. The people were wandering among the ruins in misery. It is a heartrending spectacle. At one side of the picture there stands a man who represents the manhood of the city. He is

dressed as a working man. He is standing on a high hill and looking at the ruins. No, he is looking above them. With his hand shading his eyes, he looks intently at the smoke cloud. His eyes catch a vision—he sees a new city, a city with finer homes, greater business houses, a greater populace, and with greater splendor than the one that lies in heaps. What is it? It is the new San Francisco—the city of to-morrow—to be built on the ruins before him. The vision transforms the man. His muscles set, his eyes shine, he grasps his tools and takes a step forward on the way to have a part in the restoration that is to take place.

O ye servants of the Saviour! You who have seen the Christ and have been cleansed and called into His service, do you see the ruin that sin has made on earth? Do you hear the cries of the lost and suffering ones that are in the wreck? Look and listen until your heart is wrung with pity, and then show the compassion that the Christ had for you. Lift your eyes and look aloft at the vision of the new heaven and the new earth, the city celestial, the mansions prepared there! Listen to the assured promise of the Restorer of all things, and with renewed faith and courage go forth to share His labors. Be not disobedient to the heavenly vision.



Prosperity is a painted window, which shuts out much of the clear light of God, and only when the blue, and the crimson, and the golden tinge are removed, is the glass restored to its full transparency. Adversity thus takes away tinge, and color, and dimness, and we see our God far better than before, if our eyes are prepared for the light.—*Spurgeon.*

How many of us think in marble and work in brick! How many of us would like a large sphere, and we are shut up to a little corner! - - - God has not placed us here to unfold all that sleeps in this wonderful personality. He has put us here for one thing: to test our faithfulness; and He says to us: "Do the one thing; do it well. I will find you a sphere by and by, in which you shall develop every faculty, every instinct, every possibility of your complex being. But to-day do one thing well, and to-morrow I will make you ruler over ten cities."—*W. L. Watkinson.*

NEWS OF THE CHURCHES.

ABROAD.

Syria, Latakia.—A personal letter from Rev. Dr. Stewart, dated April 3, 1913, gives an item or two that we pass on, though anticipating general report:

I hope that some one has written to you of our late communion in Latakia. Fourteen members were received by profession, three of them being also baptized. Licentiate Awad preached on Saturday and Sabbath afternoon. The next Sabbath I held a communion at Suadia, where two members were received by profession. Twenty-four members communed. The school there is flourishing beyond our expectations.

The Balphas and Miss Elsey are to sail for Beirut to-morrow evening. - - - You will see by the report that I have no students of theology, and it is better so, since the Mission accounts have been transferred to me. The country is quiet, and war news very tardy. We wonder what will be left of poor Turkey when the war is over.

We are all in good health.

Writing March 20, 1913. Dr. J. M. Balph gives some items of interest:

Your letter was received a few days ago. I am very busy these days trying to get everything done that is necessary before leaving. Our clinics have been very large, generally about one hundred for some time. Our circle are all well. Dr. Stewart went to Suadia this week. We are planning to leave here on the 4th, Beirut on the 7th and Naples on the 16th on German Bloyd. Will cable you from Naples the name of the steamer, so that you will know the time of arrival. We

were very glad to see Miss Mearns, and are very much pleased with her. I think she will make a good missionary. Miss Sterrett passed here last night by a steamer going to Mersina. She had been at Beirut. She says she is feeling fairly well again, but she looks the worse for her illness.

The Mission yearly report will go on in about two weeks, and also the estimate.

Our communion was last Sabbath. There was an accession of fourteen.

Asia Minor, Mersina.—Miss E. M. Sterrett, writing April 2, 1913, declines the invitation of the Board to visit America this summer for needed rest:

I think it would not be fair to put the Church to the extra expense, since I am on the way to recovery anyhow (at least I seem to be). However, I was not willing to take the responsibility of declining without consulting the rest of the missionaries, inasmuch as it is they who would have the care of both me and my work, in case I fall ill again. They agree with me, on condition that I leave Mersina for a longer time this summer than I am in the habit of doing. I had already promised Mrs. Kennedy that I would accept her invitation to spend most of the vacation with them at their mountain home near Alexandretta. I appreciate the kindness of the Board and all others who have been solicitous about me.

The Lord has been very good to me. I had leisure to meditate and count His mercies. He saw fit to afflict me that I may be better able to sympathize with those who are afflicted.

Then again, I had on my mind the

many, many, poor in the world who have not the means to make themselves in any way comfortable. It is hard enough to be ill in the most favorable circumstances. What must it be in poverty and perhaps lack of kind friends? I cannot say too much of the kindness of every one of our little Mission band here, and also the loving service of the teachers and helpers. I lacked nothing.

China, Tak Hing.—Turning over some papers on our office table, we came across a personal letter, dated as far back as Dec. 9, 1912, from Mrs. M. Doig, who, though not on the missionary staff, is deeply interested in the work and doing what she can. Recalling the fact that the Lord's Supper in Second New York and Tak Hing congregation was observed on the same day in October, she writes: "I am sure you had a very pleasant communion, and we too had a happy time. Even if one cannot understand the language, it is certainly a very impressive sight that can never be forgotten."

Referring to changes that had taken place in the congregation of Second New York, with which she has been in membership many years, since she went to China, she says:

"We know that God makes no mistakes. He does all things well. We have great cause to be thankful for His merciful goodness to us at all times, but especially during the year that is drawing to a close. - - - I had a delightful visit to Do Sing with Drs. Kate and Jean McBurney, about three weeks ago. It was my first visit there. How I did enjoy the blessed privilege of visiting the lepers. We all miss those of our number who are still in the home land—Mrs. Wright and little Paul, Miss Dean and Dr. Scott."



In a personal letter accompanying the

annual reports from China, Miss Mary R. Adams, corresponding secretary, writes:

The Mission meetings have been interesting to us who are new, although we have very little insight into the work. I want to thank you for the OLIVE TREES. It was the first mail I received from the home land after our arrival in Tak Hing. The language seems to get more difficult the more we try to learn of it.

China, Do Sing.—Rev. E. C. Mitchell, writing March 11, 1913, gives good news:

Your letter was received last week. We are just beginning to get answers now to the letters that we wrote after we returned to Do Sing.

Everything here is going along about as usual. Our communion was held last Sabbath. This is the first communion we have held here in Do Sing since the fall of 1911. Rev. J. K. Robb came up and assisted me on Sabbath day. There were six baptisms on Saturday. This makes a total of ten communicants that we have in Do Sing, and all of them were in their places at the Lord's table. We had four here who belong at Tak Hing, and they with the four missionaries made a total of eighteen who took their seats at the communion table, the largest number we have ever had.

The most of the six who were received into the Church give promise of becoming very good Christians. One of them is a man who lives out about ten miles in the country. He came and applied for baptism just before we went away in November, 1911. He came back again this time and was received into the Church. He is the first of his family to become a Christian, and he is meeting with a good deal of opposition, but he is doing the best he can to let others know of the Christian doctrine.

Another who was received is a blind

man. He has been very diligent in studying, and has committed the commandments and some other things, and is very busy now on the Psalms, so that he can sing. He has the Twenty-third, the One Hundredth, and the last two verses of the Seventy-second committed now, and is doing his best to get some of the others, so that he can sing in chapel. It is rather hard for him, as he has to have someone else teach him all he learns.

All of the others are young fellows, the most of whom give promise of becoming effective Christians. I think we have some material that may be developed into Christian workers some day.

It has been rather discouraging sometimes since we came back, for it has seemed sometimes that we were almost laboring in vain; but the fact that these six were ready to be baptized and received into the Church shows that the

Spirit is working in the hearts of the people, and that His truth is making progress.

We are all glad of the prospect we have of taking the Lo Ting Mission over. This will give us another very good center in a district that has been worked but very little, and it is the opinion of all that we will be able to take it and carry on the best work there. I believe it is ready now to be referred to the Board, and I hope the Board will feel as we do, that this is opening a great opportunity for us.

We are all in our usual health. I hope that you and Mrs. Sommerville are both well. You will not have so many burdens to carry now, since you have been relieved of your pastoral work. Mrs. Mitchell and Dr. Jean McBurney join me in sending our best regards to you both.

AT HOME.

Kansas, Olathe.—The ladies of the Olathe Missionary Society desire to place on record a tribute of respect to the memory of one of our members, Mrs. Emma Miller, who was called to her rest on February 18, 1913.

In her death the congregation has lost a faithful, conscientious member and a true friend; her family a kind and loving mother and one in whom her husband safely trusted. To the bereaved husband and children we extend our sincere sympathy, and commend them to the loving Saviour, who brought her to such a triumphant death.

COMMITTEE.

A tribute to our sister, Mrs. Anna Wright, who departed this life March 12, 1913. We wish to express appreciation of our sister's beautiful character. Her

dying testimony was that she had sweet fellowship with her Saviour, and that He was walking with her; that she had trusted Him all her life, and was trusting Him yet.

We sorrow here on earth because a devoted wife and mother, a loving daughter, a kind sister, a cheerful, active Christian worker, a friend to all, has been called home.

A home is left desolate; a father and mother miss the tender ministrations of a daughter, and the brothers the advice of a sister; a Sabbath school class miss their teacher, and the Missionary Society lose a leader, counsellor and an untiring worker.

But the beautiful and peaceful death-bed scene causes us to submit to His will, and to realize "to die is gain."

We wish to extend our sympathy to the bereaved husband and children, father, mother and brothers, and commend them to our heavenly Father, "Who doeth all things well."

COMMITTEE.

Missouri, Kansas City.—The L. M. S. of the Kansas City, Mo., R. P. Church has held twelve meetings during the year 1912-1913, with an average attendance of ten. Ten of the meetings were all-day meetings. A box for our Southern Mission was filled and sent, the value of which was estimated at \$25. Also one to the Indian Mission, valued at \$10. We also assisted a needy congregation.

The receipts for the year are \$218.54, while those of last year were only \$189.31. We exceed the receipts of last year and any former year by \$29.23. From the sale of work, our society realized \$20.95. We have paid \$60 to pastor's salary, and \$80 to the new church building. One new name was added to our roll.

The study of "China's New Day" and letters from our missions have added new interest in the work and workers of the different fields. We have had the pleasure of having with us Rev. A. J. McFarland and family and Rev. Samuel Edgar, of our Syrian Mission; Miss Dean of our Mission in China. Their visits, though brief, bound our hearts more closely to

them, and their work in those needy fields.

SECRETARY.

TREASURER'S REPORT.

Receipts.

Balance April 1, 1912.....	\$21.59
Dues	\$19.65
Donations	10.30
Comforts	12.70
Aprons	8.25
Aged People's Home.....	.80
City Mission fund.....	33.00
Church building fund.....	80.00
Donations for dishes.....	2.25
	—————\$196.95
	—————\$218.54

Disbursements.

Pastor's salary	\$60.00
Church building fund.....	80.00
Salary of city missionary..	48.00
Sewing machine	3.00
Aged People's Home.....	1.00
Freight to Selma on box..	1.25
Postage to Indian Mission.	.88
Paid for dishes.....	2.25
Paid for material	15.82
	—————\$212.20

April 1, 1913, balance on hand... \$6.34
 Estimated value of Southern Mission box, \$25. Estimated value of Indian Mission box. \$10.

MRS. J. W. LOWE,
 Treasurer.



I have not a shadow of doubt that if all our eyes could be opened to-day we should see our homes and our places of business and the streets we traverse, filled with the "chariots of God." There is no need for any one of us to walk for lack of chariots. That cross inmate of your household, who has hitherto made life a burden to you, and who has been the Juggernaut car to crush your soul into the dust, may henceforth be a glorious chariot to carry you to the heights of heavenly patience and long-suffering. That misunderstanding, that mortification, that unkindness, that disappointment, that loss. that defeat—all these are chariots waiting to carry you to the very heights of victory you have so longed to reach. Mount into them, then, with thankful hearts, and lose sight of all second causes in the shining of His love Who will carry you in His arms and triumphantly over it all.—H. W. Smith.

MONOGRAPHS.

A MISSIONARY ADVENTURE.

While Miss Huston was in the hospital, Dr. Jean McBurney wrote her the following graphic letter, which with the permission of Miss Huston and that of the writer we pass on to our readers:

We are hung up on the bank about half an hour below Fung Chuen, and it is nearly 5 P. M. You see the blots on this? Well, just then we started to leave the shelter we were in, as the wind seemed not so strong, and it was almost too much for us. In getting away from the shore, a "shaam" (coat) blew out of the boat, then one of their bamboo poles was lost. They went back for the shaam, and we had to go ashore again to get it. It took both the boat women to hold the boat, and A Saam helped with a pole against the shore to keep us from banging to pieces. In the meantime several big waves dashed into the boat, and I grabbed for the boat people's bedding, which I considered the most important thing to keep dry.

I might say it was calm and warm when we left Fung Chuen, but suddenly came up a sandstorm—no rain, but we soon had big waves. The boat is full of water under the boards on which we are sitting, and as the boat sways from side to side the water comes up through, and it begins to feel quite cool.

8:10 P. M.—Home again at last, after an adventuresome trip worthy the novelist's pen. Just at the above point, the waves got so big it took very careful steering to keep us from getting wetter. A Saam suggested that we take the shore and walk home. That sounded good to me, as I wasn't feeling any too warm,

and I knew I would be colder and wetter before we got home in the boat; and the boat women were quite willing to stop there, so stop we did. One of them picked up their quilt off my knee and ran ashore with it the first thing, and was just in time, for a big wave struck the boat broadside and drenched all that was left there. I had just stepped out, so escaped it, but my little bundle of tooth forceps and other instruments were soaked.

We left the women holding on to their boat, which was dancing about in the waves, and our adventures began. We had a steep bank to climb to reach the road, and A Saam was as gallant as a foreigner—took all our luggage and climbed up first, helping us up the steep places.

They told us it was a "tong lo" (three and a third English miles) to Do Sing. It was then 5:30 P. M., so we "made tracks," ran part of the way, but it was uphill a good part of the time, and I hadn't breath to run up grade much. A Saam is a good traveler, and Tai So is "fair to middlin'" ordinarily, but when she is a little scared she can "go it," so they led me a merry dance about half an hour.

Then we came to a little village and stopped to inquire. They said it was about a "tong lo," and advised us to call a boat, but we thought best to stick to the road, even if it were still as far as it was half an hour ago. A Saam tried to borrow a light, but failed, so we started on the run again, but had a mountain to climb, so had to slow up. In ten minutes' time it was dark, and I expected every minute to come to familiar ground, but we went on and on and still all was

strange. Then we saw a light coming, and as it came nearer we saw there were six men. I thought of robbers (of course) but was not scared in the least. When we came up one of them was carrying two baskets, so we knew they were just country people. Next we turned abruptly in a narrow hedged-in path, and were right on to a man coming, meeting us, and he as well as we were startled. He had his hands behind his back, and I could see that he had something, but it proved later to be a bamboo pipe. We were off the road, but he started us right again. Then we met another man, but A Saam forestalled his being scared by telling him who we were and how we happened to be belated. We got off the road several more times, and as it was late, it was harder to find any one to direct us. Once we were walking along the crest of a mountain, and all at once began to wonder where Do Sing was. I asked where the Monk's Head was, and after walking a little further we could see its dim outline on the sky; but it was so far north of us, we at first thought we had gone past Do Sing, but later decided we could not have, so walked on. We could see the river in one place and saw the lights of a Hongkong steamer coming down, so that we would listen for the whistle to give us an idea of the direction of Do Sing. It did whistle by and by, and assured us we were not yet to Do Sing. Another digression. Tai So just now came in to tell me that the place where we first stopped and asked for a light and didn't get it is a very bad place, their words to us were not good, and after we started they gave a signal which was probably to call people together to "naan wai" us. Then she heard them say we were three Sin Shangs, and a lot more talk. I remember Tai So and A Saam almost ran up that hill—did run when it was level enough—

but I thought they were simply running to get home sooner. Then A Saam stopped once and told me to go ahead. I hesitated to do so, telling him I thought I would go faster if they went ahead to set the pace. He said he thought may be I was afraid, but when I assured him my heart was not the least bit afraid, even though I knew there was a possibility of danger, I didn't have the least "tik kom tohpa," he went on ahead, or rather put Tai So ahead and he went "chung kan" (in the middle). We looked back and saw a bright light where we had encountered (?) the tsoks (?), and Tai So said when she saw that, she was sure they were robbers, for that is the way they do. She told me this just now—not then. When they came home and told about it Tso Pui said that was or *is* really a bad place; that the people are robbers, and it isn't safe even in daytime to go by there, etc. Then Tai So went on to say that they certainly would not have stopped with taking our money, but would have killed the three of us and buried us in the ground. They might take all we had and our clothes too, but they would not be "on lok" to let us go alive lest we might come back to seize them afterward. Tai So grew eloquent and waxed graphic in her statements, but failed to arouse any grave fears in my stony heart. While she was up I heard some cracking out to the southwest, and looking out, saw a big fire—the third in that direction since—well in the last two or three weeks.

But to go back to my story again. It was getting pretty dark—no moon now, you know, till near midnight—and the road being still strange, I couldn't see anything familiar anywhere. A Saam stopped another time to ask for a light. Some children were outside, and he asked them for their mother. The door was a little way open, and it went shut and was

barred. Tai So and I had stood back at first, but now Tai So went up and I came along slowly behind, so as not to scare them with a foreigner too quickly. Gradually, on hearing our story, they began to open up until there was a nice old man, a nice young boy, several women, a number of children and later several more men standing around us. When we first asked for a lantern they had none, but later when they found who we were they had about three, and though we offered to buy the lantern, they insisted on lending it to us and refused pay absolutely. I had asked Tai So and A Saam how much I should pay them, and they suggested 10 cents: but when I looked I had only a 5-cent piece and a 20-cent piece, so we offered them the 20-cent piece, and they absolutely refused to take anything. The boy is to call for the lantern to-morrow. They were all so nice when they saw who we were. The boy said he had seen Tai So, and when I asked him, said he knew me. Well, we got along after that with several times getting off the road and having to be put back on by inquiring of some one. The last place we stopped looked like the front of a temple or ancestral hall, and a man was in the second story, as we could see his light. A Saam rapped on the door, which was barred, and called, and the man looked out above and told us we were on the wrong road, and directed us to the right one, then evidently stayed up and watched our light to see we went right, for he called to us later when we were taking the wrong branch of a fork—prong, I suppose I should say—and told us how to go. He said it was only a lei or two, so I thought I surely ought to know the road, but it still seemed unfamiliar until we came to the big bridge or almost to it. I “found myself.” And we came home safely. As we entered the nar-

row place between City Wall and Beggars’ Retreat, I heard voices behind us saying, “Lai lai lai” (come), and I wondered if they were calling their comrades to come and attack us in that out-of-the-way street, but again I was not in the least afraid. When we came in at the gate, no one was to be seen. There was a light in Mr. Lei’s room, but no other. I saw something on the benches in the dispensary waiting room that made me go to the door and look in, and there was my mattress, sheets, blankets, comfort and pillows, also net—*Tim kai ni?* A Saam went upstairs with me and we looked out in the “Snuggery,” and there were the bare bed boards. I was surprised when the mattress went that the boards had not blown off too. Well, to make a long story no longer, the wind must have been furious here to simply pick my heavy mattress off the bed and land it on the ground. The wind was all over before we got home, and now I must go to bed.

A letter was here from Miss R., written last night. I will try to go down to-morrow night. Fair clinic to-day, for the second trip. Hope to go again next Thursday.

Lovingly,

JEAN.

DAWN IN THE DARK CONTINENT.

The Rev. Dr. Alexander Duff founded a missionary lectureship. His son, Mr. Pierie Duff carried out his father’s wishes that certain funds should be used for that object. Such lectures are delivered once in four years, and must be published within a given time thereafter. The “Dawn in the Dark Continent” is the title of the sixth of this series, by James Stewart, D.D., M.D., African missionary at Lovedale, in 1902. It is a volume of 400 pages, with sixteen chapters. He first marks the contrast between Africa’s

“past and present.” Its history is limited to Egypt. The great Sphinx—colossal in size, like the continent itself, hewn out of the solid rock, and with an expression on its face difficult to interpret, has no reliable history, and different views exist as to what it was intended to represent. But there it lies—gigantic, grotesque, voiceless, looking straight toward the sunrise, as if waiting for a dawn which has been long in coming. Abraham came to Egypt, Joseph reigned there, Moses led Israel out, our Lord was carried into Egypt, and the early Church flourished there. But Mohammedanism swept over Egypt and North Africa, and to this day it has contested heathenism with the sword and Koran.

But “the struggle for the continent” has been going on for over one hundred years between Christianity and commercialism. Consider. Out of eleven and one-half millions of square miles, more than ten millions have been seized and exploited for commercial purposes by the natives of Europe. It began in the slave trade; but soon the gold mines, diamond fields, ivory, rubber and other forms of wealth aroused the greed of invaders. France has taken three million square miles; Great Britain has appropriated two and a half million square miles; Belgium has taken nine hundred and ninety thousand square miles; Germany has seized eight hundred and fifty thousand square miles, while Italy, Spain and Portugal have secured one and a half million square miles among them. So that ten-elevenths of this great, rich, diversified continent, with its one hundred and seventy million people, has been parceled out by these European nations. They call it “benevolent assimilation,” but the Bible calls it robbery enacted by murder, just as Ahab did in securing Naboth’s vineyard. Great

Britain has taken Egypt. A Mohammedan uprising in 1884 made it necessary for the British gunboats to bombard Alexandria and remove the Khedive; but the fanatical Sudanese invested Khartoum, at the junction of the Blue and White Niles. The British government sent Chinese Gordon to the rescue. That Christian soldier was sacrificed to Mohammedan treachery, but the invasion was driven back to the desert. And the British built a railroad from the Red Sea to Khartoum, 580 miles, not because it was profitable, but because England must hold the upper Nile in order to hold the lower Nile. And a dam has been built across the Nile at Assiut for irrigation, and millions of acres of desert land have been made fruitful fields. And a railroad from Capetown to Cairo, 6,000 miles, is now built. But Egypt is the citadel of Mohammedanism. Their great university is at Cairo. When Christianity takes this stronghold, the accursed system will collapse all over the world. The great missionary pathfinder was David Livingstone, who sailed for South Africa in 1840. He heard Rev. Dr. Robert Moffat in London, and that gave him a vision of Africa. He married Dr. Moffat’s daughter, Mary. It was his purpose to be an ordinary missionary. But God meant him to be an explorer of the field. He discovered Victoria Falls, greater than our Niagara. But he came in contact with the horrors of the slave traders, kidnapping the natives, murdering women and children, burning villages and making an aceldama, a field of blood. He determined to open the way for commerce and Christian missions, that these colossal crimes might be estopped. He made a journey to the West Coast with one hundred and twenty natives, and returned them to their chief without a single loss. They complained that some of their wives

had married other men in their absence. But he consoled them by reminding them of those they still had, and that he had but one. The chief became a Christian at this. And he gave a present to each of his wives and sent them home to their parents, keeping only one. This made a tempest in the pot for him. But Livingstone, the white man who was their friend, pacified them. Then he made a journey to the East Coast, along the banks of the Zambesi. Then he visited his family in England, lectured and wrote a book, which cleared him £10,000 at once. He was offered a home and a professorship. But his vision of regenerated Africa possessed him, and he returned to the field. The London Missionary Society complained that he was rather a geographical explorer than a missionary. Accordingly he resigned his commission and took appointment with the Geographical Society and became consul for the British government, only for a season, however. He discovered the lake from which the Zambesi arises. Also the lake from which the Congo takes its rise—the St. Lawrence and Mississippi of Africa. The Arab slave traders robbed him of his outfit and medicine chest, thinking to kill him by the African fever. And after eighteen months Stanley found him at Ujiji, without medicine, without nourishing food, expecting soon to die. But new hope arose in his heart, and after four months' stay, Stanley returned and Livingstone resumed his exploration. A few months later he was found in his grass hut, kneeling on the ground, his face buried in his hands over his cot. That story and his return to Westminster Abbey fired the heart of all Christendom. Stanley immediately started on his famous tour from Zanzibar around Lake Victoria Nyanza and Albert, the sources of the White and Blue Niles, and traced the

Congo from its source to the Atlantic. His second tour from the mouth of the Congo and through the forests inhabited by the pigmies, and his rescue of the British Governor, Emin Pasha, at Kaliba on Albert Nyanza, and return through Uganda to Zanzibar, made the Church's opportunity complete. Missions soon began to spring up in all parts of the Dark Continent. A railroad from Zanzibar to Victoria Nyanza and a steamer to Uganda leads to a province which was heathen half a century ago.

Take Uganda as a sample of evangelization. "Mackay of Uganda" is the title of a book of 480 pages, by his sister, a memoir of Rev. A. M. Mackay, pioneer missionary of the Church Missionary Society of Uganda. He sailed from Southampton for Zanzibar June 20, 1876, having studied at his home in Aberdeen and in Edinburgh and Berlin. He took with him a small printing press, a blacksmith's outfit, a steam engine and boat in pieces that could be carried, 70 pounds each. The expedition was divided into four parties, and Mackay led the third caravan of 200 porters. He cut a road through the jungles wide enough for two ox carts to pass and bridged the rivers. It is a difficult task, when the load is heavy or a hostile tribe is just ahead, to keep the carriers from stampeding. Sometimes expedients are necessary. The saintly Henry Drummond, after four of his men had run away and he had called the remaining three to his tent, saved the day thus:

"In a few moments they appeared, but what to say to them? Their dialect was quite strange to me, and yet I felt I must impress them somehow. Like the judge putting on his black cap, I drew my revolver from under my pillow and laying it down before me, proceeded to address them. Beginning with a few general remarks on the weather, I first briefly

sketched the geology of Africa, and then broke into an impassioned defense of the British constitution. The three miserable sinners—they had done nothing in the world—quaked like aspens. I then followed up my advantage by intoning in a voice full of awful solemnity the enunciation of the forty-seventh proposition of Euclid and then threw my all into blood-curdling *quod est demonstrandum*. Scene two followed when I was alone. I turned on my pillow and wept for shame. It was a prodigious piece of rascality; but I cannot imagine anything else that would have done, and it succeeded perfectly. These men were to the end the most faithful I had. They felt henceforth they owed me their lives; for, according to African custom, the sins of their fellow tribesmen should have been visited on them with death."

Arriving at the lake, he finds Lieut. Smith and Mr. O'Neill have been murdered by hostile natives and their caravan looted. After eight days' search he is ready to set up his engine and put together the boat for crossing the great lake. Victoria Nyanza is the reservoir of Egypt. Here is what Mackay says of the seven years' famine during Joseph's reign: "On the day the bottom of the Nyanza sank and another country north of Uganda became still more depressed, the great lake that covered Usukuma discharged its watery contents to produce seven years of plenty in Egypt. The mighty reservoir then contracted into what we call Victoria Nyanza, and no wonder that the diminished supply which the Ripon Falls could yield was looked upon as a time of famine in the land of corn. The emerged land got by and by saturated with showers, and the surplus water found its way to the lake, thence to the mighty river, and now the equilibrium is restored, and the Nile rises yearly as in former days."

In crossing the lake they were overtaken by a storm, like the disciples on Galilee, and their boat was stranded and broken at the very spot where Stanley had a similar experience. But after the storm they drew the wreckage ashore and Mackay constructed a small boat out of it and they continued their voyage to the country of Mtesa. Stanley found Uganda the most civilized of all the African tribes, and at Mtesa's request he sent a letter to England requesting the churches to send missionaries there at once. The story of that letter, taken from poor Lieut. De Bellefond's boot after his death, reached England and how the Church Missionary Society, thus moved, sent Mackay, is known. Victoria Nyanza is 3,775 feet above the sea, 275 miles long and 225 miles wide. The Equator intersects Uganda, and yet the thermometer rises no higher than 80 degrees in the day time, nor falls below 75 degrees by night, because, like Thibet, in Asia, this is the roof of Africa. It is a land of beauty and riches, and flows with milk and honey. But how often Mackay writes: "Rum has cursed Africa," and the slave traffic called out his indignation and wrath, just as it had from Livingstone and Stanley before him. He found Mtesa an able and despotic king, having absolute control of his subordinate chiefs. But he was utterly destitute of principle and cruel in the extreme. Mackay conducted public worship in the palace every Sabbath, at the request of Mtesa, and at the same time his executioners would seize 2,000 innocent people, and as a public entertainment they were strangled or eyes put out, or noses cut off, or lips sliced from their jaws, or hands and feet cut off, and then the victims tortured to death over a slow fire. Two French priests came to counterwork Mackay. Mtesa received them just as cordially as Mackay, and the Moham-

medan teachers were also persona grata. When Mackay remonstrated, Mtesa said, "How can I tell who is right? The Arab says the Koran teaches the truth; the Catholic priests and Protestant missionaries say each the other is wrong. And our heathen priests tell us they have spirit power to heal diseases." But Mackay believed in the power of the gospel to save and continued preaching. Mtesa had many wives, and wished to have another come from England. The missionary taught him that according to the Bible polygamy was a sin against God. "You may have other women in your house to do the cooking and sweeping and washing, etc., but you should have but one wife." This provoked the ire of Mtesa and the other chiefs, and they turned away from the missionaries. Then the king took very ill and he sent for their chief wizard, called Lubare. Mackay protested, but it was of no avail. And so Mtesa wobbled from heathenism to Mohammedanism and from Popery to Protestantism, until he died in 1884. His son, Mwanga, a weak, vain and vicious man, reigned. Then martyrdom began. A reign of terror followed. But this man died, and his son, a converted Christian, took the government. And the mission prospered. Mackay built a steamboat for Victoria Nyanza. He translated and printed the Bible in the native language. He taught the people industries, arts and sciences. He fell asleep in Jesus February 11, 1890.

Since then a railroad has been built from Mombasa on the Indian Ocean to Victoria Nyanza. The conversions have averaged from two to three thousand every year. The largest congregation in the world, numbering six thousand members, is in Uganda. They have three services each Sabbath, and their great auditorium is filled to its utmost capacity at each service.

(REV.) J. M. FOSTER.

RELIGIOUS FUTURE OF EUROPEAN ISLAM.

The Balkan war is over, and Turkey has ceased to be a European Power. The victorious Allies are now dividing the appropriated territory among themselves, and, we trust, will administer in the future their newly gained possessions with more regard to the rights and natural claims of the men and women inhabiting them than had been shown by their recent owners. The Treaty of Berlin of 1878 enjoined that in Turkey and Roumania there should be religious equality for all men, and that differences of religious faith should not be a hindrance to equal civil rights. Turkey disregarded the stipulation, and has paid the penalty, while Roumania equally disregards it in her treatment of the Jews. Ought not the Powers call her attention to this sad failure, especially at present, when she is seeking their intervention?

Is it self-righteous or presumptuous for us to say that, of the numerous races on this earth, the Creator has apparently seen fit to assign to that known as the white race a peculiar adaptability to all natural conditions, so that wherever one finds a white man, one finds him in proportion to the distinctness of his color, able to be a leader of those beside him? There are red, yellow, brown and black as well as white races, each having its own special gifts and capacities, gifts not inferior to those of the white man, but distinct from them, and such as can secure for their possessors a pre-eminence in some respects, but not in all, as again, the white man has gifts giving him a pre-eminence in certain respects, but not in all.

The recent struggle lay between one of the less progressive races of mankind, the Mongolian, and another race—heterogen-

eous it may be, but the fruit chiefly of a combination of the more progressive sections of our common family. The result has been that the less progressive in the ordinary use of that word has been driven to the wall, and is to-day driven back to those lands from which many centuries ago its ancestors came with such a rush as to sweep all before them, leaving them masters of the land. To-day, that terrific rush has been reversed by the flash-like expulsion of the once all-victorious race from European soil. Not for us to judge the motives of the conquerors in such a struggle. We know not the purpose of the Most High in allowing one race to remain for centuries lording it over others, and then as in a moment, depriving it of its previous pre-eminence and compelling it to leave the scene of its triumphs to peoples whom hitherto it has despised and treated with injustice. Silence is our duty, in the face of such mysteries, not knowing what may befall ourselves on to-morrow.

The great question that emerges from these conditions is: What may be the local or world-wide effects of this overthrow of the Moslem power and the humiliation of Islam as a religion, on the conquerors and the conquered? The Moslem has been defeated, but he remains in the land. His conqueror is a Christian, a Christian of a type that separates him from the Christian of the West. What may be the attitude of either people to the religion of the other in future?

There are three main forms of religious belief existing on the lands affected by this struggle—the Moslem, the Greek Church, and the Roman Catholic. This latter is professed by but a portion of the people, and has hitherto been noways represented in the civil government of any of them: so that the question is simply, What will be the religious future of the

Moslem? Will he remain a Moslem, or eventually become a Christian, and if so, which form of Christianity is he the more apt to accept? Will he incline toward the Greek Church, to the Roman Catholic or to Protestantism as represented by the various Protestant missionaries scattered throughout these lands, and the schools they have been conducting? What may be his future? Great problem! Let us consider it. The Greek Church is not likely to attract him to its fellowship, for he will have bitter memories of its victory over him, and hate to be on friendly terms with those who once his servants, are now his masters. Nor is their religion, with its peculiarities of service, apt to lead him to esteem it, as neither do we regard the Greek Church as likely to engage in any work of missionary effort for the conversion or evangelization of the Moslem. That Church is to-day conservative and intolerant, but not missionary. Spiritual life seems too feeble a quality within it to lead it to engage in foreign missions, so that we see no reason for supposing that it will embark on a new crusade on behalf of the Cross as against the Crescent. We think it will leave the Moslem alone as to his religion, but subject to its administration, paying taxes, and subject to military service when due.

Neither do we think that the Roman Catholic Church is likely to be more attractive to the Moslem. In the mosque there are no pictures, statues of the saints or figures of angelic forms in sculpture, while in its worship there is nothing of the posturing and genuflexions that abound in the Roman Catholic service. The mosque is a bare building; its floor may be covered with carpet, and its walls rich in carved work, but otherwise it is apt to be as bare of ornament as a mission hall in the Far West.

Does the future lie then with the

Protestant Church, as represented by the numerous Protestant missions hitherto working in the Turkish Empire, or with the Evangelical Church of Greece, itself a member of our Alliance?

Notwithstanding their value as educational and uplifting agencies, the American missions labor under the difficulty of representing a foreign nation. Its missionaries have no tie of ancestry or even of nationality to the vanquished Moslem, while the Greeks, with all their long existing enmity, are yet natives of the soil, residents for centuries in fixed localities, and not infrequently personally acquainted from early days with Moslem neighbors. Of course, the financial ability and long experience in such work of the American missionaries give them a great advantage over the Greek Evangelical Church, which itself is but the fruit of a foreign mission; still, if this latter were adequately aided at present, it might, and probably would, prove a powerful instrumentality in leading many of the Moslems to the Cross. But the Greek Church is poor and weak. There are thus serious

difficulties in the way of its becoming a great evangelizing agency. Possibly if it received the aid it needs, it might do so, notwithstanding the tyrannic power which the Greek Orthodox Church exercises over the religious and social life of the nation. The fact that it has itself known persecution at the hands of the Orthodox might draw to it the lonely Moslem, and thus prove one of its elements of efficiency.

In view of this possibility, the Greek Evangelical Church, with which the lamented Dr. Kalopothakes was so long identified, has recently issued an appeal to our churches, asking that they be helped in the present promising condition of their country to enter in and possess the new lands. It has a few organized congregations, maintains a considerable amount of Bible, newspaper and tract distributing, but with a few more educated men for its ministry, it would be admirably fitted for the work now to be done, and we earnestly call the attention of our churches to the modern cry from Greece: "Come over and help us."—*Quarterly Register*.



Let us measure our duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could."
2. Opportunity. "As ye have opportunity, do good unto all men."
3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."
4. The necessities of others. "If a brother or a sister be naked or destitute of daily food," etc.
5. The providence of God. "Let every man lay by him in store as God has prospered him."
6. Symmetry of character. "Abound in this grace also."
7. Your own happiness. "It is more blessed to give than to receive."
8. God's glory. "Honor God with your substance."—*Watchman*.



Opportunity, sooner or later, comes to all those who work and wish.—*Lord Stanley*.



"I need to be purified, fitted for the eternal. I need to be made more like my blessed Saviour, to serve my God with all my powers. Look upon me, Spirit of the living God, and supply all Thou seest lacking."—*Livingstone*.

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

MISSION STUDY.

CONDUCTED BY MRS. MARY E. METHENY.

MORMONISM, THE ISLAM OF AMERICA.

CHAPTER IV.

MORMONISM AS A RELIGION.

In Chapter IV. we have given the professed articles of the Mormon faith. We are told that these are widely distributed. As a leaflet they are put in racks in depots and hotels far from Salt Lake City; they are printed as business letter-heads and thrust into the hands of tourists.

If these articles meant what they say, there would be little difference between them and the evangelical churches. But we have them explained in their Catechism and Key to Knowledge, and the difference is immeasurable.

The Moslem's idea of God is far higher than that of the Mormon. The God of the former is a Spirit, a high and holy Being of infinite perfection, a Being to be feared and adored. The god of the Mormon is a mere man—nay, every man (Mormon) is a god. His power and consequence in the world to come depends on the use he makes in this world of his opportunities to people it with adherents to his doctrine.

The Moslem denies the doctrine of the Trinity with horror. That God should have a Son! "Istughfar Allah! God forbid!" he cries. "It is blasphemy." He accepts Jesus as a prophet, though inferior to Mohammed. Mormonism claims belief in the Trinity, but explains it away. Man, as we have seen, is god—each to his own, with power to raise up his wife or wives at the last day, according as to

whether they have been obedient to their lords or not. The god of this world, the God who was the Father of our Lord, is Adam. Christ the Lord was a man as other men—married at the wedding at Cana of Galilee to the two Marys and Martha—husband of the women who visited the sepulcher. His rank in the Church of Latter Day Saints is equal to that of Joseph Smith. Can anything be more blasphemous?

As for the third person of the Trinity, he—or *it*, as spoken of in their books—is only to be received by the laying on of hands of the Mormon priesthood, and is a force of nature, like electricity, galvanism, magnetism, etc. Like all these others, this spirit is one of the elements of physical existence, and is subject to natural laws.

Some of the cardinal points of their belief are not mentioned in the articles at all. Tithing is the one indispensable sign of a good Mormon. The tithe goes to the Central authorities, and no account is rendered. Neither is there in the articles any mention of polygamy. A third thing left out is the doctrine of blood atonement. This is to the effect that there are circumstances when the only way to save a man's soul is to kill him. When it was safe to practice this doctrine, men who were offensive to the leaders were removed by the "Avenging Angels." It is only a few years since one of the apostles, in a pamphlet, indorsed Brigham Young's teaching that this is right. This is contradictory to the declaration of Art. II., where they claim the right to worship according to the dictates of their

own conscience, and avow their belief that all men should enjoy the same privilege.

In short, the articles of faith is a cleverly concocted scheme to draw the unwary and unsuspecting into their net. It is not till they have secured their prey that the true character of their religion is made known.

CHAPTER IV.

OUTLINE.

I.—God.

1. The Father.
 - (a) A man with bodily parts.
 - (b) Adam the God of this world.
 - (c) Each male Mormon a god.
2. The Son.
 - (a) Not begotten of the Spirit.
 - (b) A polygamist.
 - (c) Equal with Joseph Smith.
3. The Holy Spirit.
 - (a) Comes only by laying on of hands of priests.
 - (b) Is not a person, but a force of nature.
 - (c) Subject to the laws of matter.

II.—Atonement.

1. By obedience to law and gospel.
2. Not by faith, but by works.

III.—Baptism.

1. Only one kind—Mormon.
2. Living may be baptized for dead relatives.

IV.—Priesthood.

1. The priest possesses divine power to act for God in all things, temporal and spiritual.

V.—The Bible.

1. It is only of authority so far as it is correctly translated.
2. It is impossible to tell whether even one verse is so.
3. Claim that their own apostles can make one of equal authority, and revelation is continuous.

VI.—Toleration.

1. Ministry of other churches spurious.

2. Ministers of others are false teachers.

3. Those who receive the ordinances from them will be sent to hell unless repentant.

VII.—Subjection to Authority.

1. Only the priesthood has the right to give laws.

VIII.—Holy Life. They are:

1. Gamblers, liars, thieves.
2. Polygamists.

It will be observed that each one of these heads deals with one of the Articles of Faith.

ILLINOIS PRESBYTERIAL MISSIONARY ASSOCIATION.

What can the Women's Missionary Societies do to arouse more interest and awaken greater zeal in the work of evangelizing the world?

God has bestowed His richest blessing upon us in the gift of His Son. The women of the Covenanter Church ought to be willing to do all in their power to send the good news to others.

The women of Illinois Presbytery have for twenty-six years been laboring to hasten Christ's Kingdom. They met in convention October 12, 1887, to consider the organization of a Women's Presbyterial Missionary Society. The object of the Association, as recorded in the constitution, is as follows: "In gratitude for the influence of the gospel that has blessed our lives, the object of this Association shall be to do all in our power to send the good tidings of great joy to others. We shall meet to make ourselves intelligent in regard to the needs of a lost world and to pray unitedly for wisdom to plan ways to supply these needs."

Mrs. Dr. Weir, of Sparta, was chosen President; Mrs. D. P. Carson, of Oakdale, Secretary, and Mrs. D. S. Faris, of Sparta, Treasurer.

Many of those who were prominent in this organization have heard the Master's call, and have gone to their reward.

Nine local societies composed this Association—Sparta, Old Bethel, Coulterville, Oakdale, Staunton, St. Louis, Princeton, Bloomington and Selma.

Staunton Congregation has been disorganized for some time, leaving eight societies. Annually this Association meets in convention to plan work and to hear reports of the different societies. At this convention each society presents the thank offering given by its individual members. This money is given for missionary work wherever the need seems greatest.

The Selma society sends in very encouraging reports. Miss Ella M. Hays, a member of Old Bethel Congregation, has been laboring in the Selma Mission as one of its efficient and successful teachers. She is often with us in our annual convention. The earnestness and devotion she manifests in her work is an inspiration to others.

These women have been contributing of their means for the spread of the gospel. Each field seems a needy one, and the calls are urgent. We feel it a great privilege to be able to contribute our mite for Christ's cause. The field is wide and "white for the harvest." "The laborers are few." China calls with its million and a half souls. The island of Cyprus sends forth her cry, "Come over and help us." The perishing souls in Syria are waiting for the story of Jesus and His love. Mingled with these appeals for help we can hear the call of the Indian as he is anxiously waiting to be taught how to walk the Jesus road.

We cannot turn a deaf ear to the needs of the Negro in the Southland, and the Jewish people need to be reclaimed. Let the women of the Covenanter Church arise in the strength of the Master, and meet

these appeals, claiming the promise, "Lo, I am with you always."

EVA C. MURRAY.

JUNIOR DEPARTMENT.

TEMPERANCE.

SUBJECT: THE DANGER OF STRONG DRINK.

ISA. 28. 7.

Readings.—Be not among Wine Bibbers, Prov. 23, 20. Wine in Their Feasts, Isa. 5, 11, 12. Wine is a Mocker, Prov. 20, 1. Drinking with the Drunken, Matt. 24, 48-51. Woe to the Drunkard, Isa. 28, 1. Drunkenness and Poverty, Prov. 23, 21.

Prayer for—

The downfall of intemperance.

The boys of our land to be strengthened against the use of cigarettes and tobacco.

The enforcement of law against those who sell cigarettes to minors.

Have temperance recitations and talks on the harm done by cigarette smoking and the effect on a boy's future life. Impress on the girls that they have an influence for good, in refusing to permit smoking in their presence.

Also that cleanliness is next to godliness.

ANNETTE G. WALLACE.

CONVENTION ITEMS.

The twenty-eighth annual convention of the Women's Missionary Society of the Pittsburgh Presbytery will be held in the Geneva R. P. Church, College Hill, Beaver Falls, May 20 and 21, 1913.

The devotional services should inspire us to more earnest prayer, to undaunted faith and hope and courage, and to more loving, aggressive service for our Lord. Come prepared to take part. The topics are: Give Thought, Ps. 119, 97; Isa. 26, 3. Give Effort, Rev. 22, 17; second clause, John 9, 4. Give Gifts, Ps. 116. 12-17. Give Love, I. Cor. 13, 2-3; Col. 3, 14.

The thank-offering service will be in charge of Miss Emma Slater. Dr. W. P. Johnston will discuss thank-offerings. Let us show by an increase of our offerings that we favor an advance movement in missionary enterprise.

We look forward with much interest to the messages our missionaries will bring. Rev. Samuel Edgar will speak Tuesday evening, and Dr. John Peoples will present the needs of the hospital at Mersina. It is hoped that Dr. and Mrs. Balph and Miss Elsey, also Rev. A. I. Robb, will be able to be with us.

The Workers' Exchange, which will be conducted by Mrs. J. S. Martin, will afford all an opportunity to ask and to discuss important questions relating to our work.

Mr. Anthony Khouri will tell of his efforts among the Syrians of Pittsburgh. This earnest worker should be supported by our prayers and liberal contributions.

The Peril of Mormonism will be discussed by Mrs. Mary E. Metheny, and Mrs. D. C. Ward will bring us news from the Indian Mission.

Let us come together on May 20 "with one accord in one place," and may our prayer be for a Spirit filled convention, in which we shall be blessed and through which we may bless others.

Mrs. T. H. ACHESON.

FALSE RELIGIONS A MENACE TO AMERICA.*

Statisticians give figures to prove that no country in the world has such an infinite variety of sects—of independent leaders and cults—and of false "isms" as America. Forty-eight new religions or sects have been added to the long list dur-

**Gleanings from an address delivered by Mrs. Mary Clokey Porter, in the Eighth Street Reformed Presbyterian Church during Home Mission Week.*

ing the past decade. It is claimed that any plausible leader—man or woman—of any new cult, can find a following in America.

As Canaan was the land of promise to the Israelites, so America is the land of promise to the whole world. Hence the people of all nations are seeking our shores as of no other land. Glancing eastward, we see strangers entering our gates at Ellis Island at the rate of over one million a year. Many of these are followers of false gods, who do not leave their false religions in their native lands, neither are they speedily evangelized after entering our Christian America.

Turning toward the setting sun, what do we find? The Japanese, Chinese and Hindus, numbering thousands, settled in colonies, with their temples and joss houses as in their own lands. In California alone there are thirteen Buddhist temples in charge of nineteen priests, each temple being the center of a number of missions.

In the State of Washington there are 10,000 Japanese. Over 6,000 live in or near Seattle. Of this number 600 are affiliated with the Buddhist temple on Twelfth Avenue and Jackson Street. This temple is the only one in America that possesses an image of Buddha. His followers will not have any images of him that are not genuine and centuries old, and they cannot gain the consent of the Japanese government for the bringing over of such to a foreign land. The image in the temple at Seattle is of bronze, seven inches in height, and represents Buddha with his left hand and arm raised toward the sky and his right hand at his side—a link between earth and heaven. The salaries of the Buddhist priests come from Japan, but the temple expenses are borne by the worshippers. Only those who pay their temple dues are recognized.

On the Pacific Coast the Chinese Confucianists erect their temples and openly worship their false gods.

One of the Hindu temples in Los Angeles, Cal., has enshrined in it three chief gods of India. Crowds of people go daily to hear the leading Hindu priest in America expound his false religion. He claims that during his five years in America he has gained five thousand converts to his faith from among the cultured and highly educated people. This same priest holds each year summer schools at Green Acre, Me., where hundreds of American women resort, and many of them, in their devotion to the Hindu religion, make pilgrimages to Acre on the Syrian coast, to sit at the feet of a prophet.

Christians of America send missionaries to the Oriental countries at great expense, while they largely neglect the heathen who come to our shores, where they could be more easily reached with the gospel.

SUMMER SCHOOL OF MISSIONS, WINONA LAKE, IND.

June 19-27, 1913.

The hundreds of women of our churches who are working so earnestly for the cause of missions will be glad to know of an opportunity to obtain help in solving some of their many problems. The Summer School of Missions held annually at Winona Lake, Ind., under the auspices of the Interdenominational Committee of

the Central West for Missions offers a fine opportunity for special preparation for service.

Immigration will be the central thought in the study for home missions. The book to be studied is "The New America," by Mrs. L. C. Barnes. Mrs. D. B. Wells, so well known as a lecturer on missionary subjects, will give lectures on the book. Mrs. Henry A. Hunter, who has done such fine service in preparation for "The World in Chicago," will give the lectures on the foreign mission book, "The King's Business," treating of increased efficiency at home, written by Mrs. Paul W. Raymond.

There will also be classes for those desiring to take up the young women's work, the hours with missionaries and many helpful conferences. The evening services will be of special interest. Among those who will give lectures on special subjects are Dr. Edward A. Steiner, well-known as an authority on the immigrant; Dr. George B. Stafford, on the problems of our great cities, and President William King, of Monmouth College, who will tell of actual conditions on mission fields.

It is hoped there will be a large attendance of our women at this helpful gathering.

For further information send for literature to Mrs. C. W. Peterson, Chairman of Publicity Committee, 2449 Prairie Avenue, Chicago, Ill.



Frances Ridley Havergal once told an experience. She said: "During a summer visit after I had left school a class of girls about my own age came to me a few times for an hour's singing. Sometimes I accompanied them afterward down the avenue; and whenever I met any of them, I had smiles and plenty of kindly words for each. A few years afterward I sat at the bedside of one of these girls. She told me how she used to linger in the avenue on those summer evenings, longing that I would speak to her about the Saviour, but I never did! And she went on without the light and gladness which it might have been my privilege to bring to her life. God chose other means. But she said—and the words often ring in my ears when I am tempted to let an opportunity slip: "Ah, Miss Frances, I ought to have been yours!"

EDITORIAL NOTES.

Since last acknowledgment of receipts for new missionary home in Latakia, we have received the following contributions: Robert C. Duncan, Philadelphia..\$10.00
Ralph W. Duncan, Philadelphia.. 10.00
L. M. S. of Long Branch, Ia.....15.00



We have good news from Kansas. The 13th of April, 1913, will be a red-letter day in the calendar of Winchester congregation. On that day the members decided to support a missionary in the foreign field. Here is a good example for other congregations to follow. Often the Foreign Board has, through OLIVE TREES, solicited the co-operation of the pastors, and this is co-operation of the most encouraging kind. It has been said somewhere, and it cannot be too constantly repeated and too earnestly insisted on, that when there is "a man in the pulpit full of longing to see the dark lands lighted, they who fill the pews will, in most cases, be found ready to take their share in the grand crusade." The pastors, who are the leaders of the people, must get the great enterprise of world-wide evangelization on their hearts before they can move others.



Looking over the Findings of the South China Conference, held in Canton, January 30 to February 4, 1913, kindly forwarded to us by Rev. A. I. Robb, D.D., who was delegate from the Mission at Tak Hing, our attention was arrested by a statement in regard to self-support: "We note that the Union Presbyterian Church of South Fukien, with 4,300 communicants, in 1912 gave for church purposes, exclusive of school fees, the total sum of \$30,935, an average gift per communicant member of \$7.20, which is perhaps the average monthly wage of

those Church members." On reading that startling statement with much more on the same line, we thought within ourselves that if the Covenanter Church of North America would give per member, old and young, rich and poor, at the rate of one month's income for the support of the gospel at home and abroad, and that is what some Christian Chinese are doing, we could vastly extend our work and the Treasurer would no longer have to report debit balances, and appeal for funds to make up deficits. It is a great shame that Boards are forced to coax money from men who profess to have fully surrendered themselves to the Redeemer. How many will lay aside a month's income for God this year?



At the request of Mr. C. V. Vickrey, Secretary of the Movement, OLIVE TREES makes the following announcement:

The Missionary Education Movement of the United States and Canada announces the dates for its conferences in the United States for 1913 as follows:

Blue Ridge (near Black Mountain), N. C.,

June 27-July 6.

Silver Bay, Lake George, N. Y., July 11-20.

Lake Geneva, Wis., Aug. 1-10.

In addition to these conferences in the United States, at least four conferences will be held under the auspices of the Movement in Canada.

Training for efficiency in Christian service will be the central purpose of each of these conferences. The beautiful environment, the physical invigoration and uplift of these annual gatherings have brought new strength to thousands of delegates in past years.

Each day's program opens with a period

of intercession, followed by mission study classes, normal training classes, and instruction in graded Sabbath school work. The last hour of the forenoon is given to open parliaments on methods and problems.

The afternoons are kept entirely free for rest and recreation. In the evenings open-air vesper services are held, when the weather permits or platform and denominational group meetings are arranged, with devotional and inspirational addresses by speakers of recognized authority on social, missionary, and general religious problems and themes.

An illustrated booklet, giving further information concerning speakers, railroad rates and other details, may be had by addressing Mr. C. V. Vickrey, 156 Fifth Avenue, New York City.



OLIVE TREES has to thank Rev. J. C. McFeeters, D.D., for his new book,

SKETCHES OF THE COVENANTERS.

A volume written in the pictorial style that always compels attention, and having in its distinguished author an enthusiastic admirer of the Scotch Covenanters and a consistent advocate of the truths for which those faithful witnesses contended and were ready to lay down their lives, it will be a valuable addition to any home library. We cordially commend it to our readers. Those who have read these sketches before being gathered into a book will be eager to have them in this permanent form, and those who have not seen them have yet to enjoy a feast of good things. The price is only one dollar, and we predict a wide circulation among Reformed Presbyterians on both sides of the Atlantic.



At the request of Editor J. H. Oldham, M.A., Edinburgh, OLIVE TREES publishes the following inquiry:

In order to relate the work of the *International Review of Missions* as directly and immediately as possible to the actual needs of the mission field, the editor is inviting missionaries to send to him, not later than December 31 of the present year, concise statements of the most pressing practical problems which have confronted them in their work in the past two or three years. These problems may concern the presentation of the gospel to non-Christian peoples; the relation of the Christian ideal for the individual and society to the home life and social institutions of the people; the edification or organization of the Church in the mission field; the conduct of a school or hospital; or any other matter which has given rise to difficulty or perplexity, and regarding which light and guidance are desired. The replies will be carefully collated and studied, and the results presented in a statement which will be published in one or more articles in the *International Review of Missions*. This investigation will be of great value, not only to the *International Review of Missions* and the Continuation Committee, but to all leaders of missionary work, as it will show what are the actual problems which at the present time are most exercising the minds of the men and women who are actively engaged in missionary work, and toward the solution of which the thought and energies of the Church should be directed.

Correspondents are asked to state clearly their society, length of service, and the nature of the work in which they are principally engaged. The replies will be treated as confidential. A pamphlet dealing more fully with the whole project will be sent free of charge to any missionary on application to the office of the *International Review of Missions*, 1 Charlotte Square, Edinburgh..

The congregation in Winchester, Kansas, have chosen Rev. Samuel Edgar, of Latakia, Syria, to support as their special representative in the foreign field.



Rev. A. I. Robb, D.D., of Tak Hing, China, arrived at Seattle, Wash., Saturday, April 26, 1913, and spent communion Sabbath with the congregation there. The voyage has been very beneficial to him.



Dr. and Mrs. J. M. Balph, and Miss Elsey, of Latakia, Syria, arrived at New York Monday, May 5, 1913. All are in good health.



Having received from the Bible Society a specially bound copy of the Luganda Bible, King Andereya, of Bunyoro, in the Uganda Protectorate, expressed his thanks in a striking letter. He wrote: "I am delighted at receiving it, a gift of great glory, which excels everything in goodness and in value. For the Bible is the inheritance of God, the King of kings. This Book is of greater value than all the dominions and crowns of the kings of the earth. A country that does not put its trust in the Bible is not to be accounted of, but the kingdom that believes in the Bible shall endure, it shall stand, for all authority is in God's hands, as St. Paul writes in Romans 13, 1. In my own kingdom of Bunyoro, through faith in the Bible, we are progressing, and now there are many who believe in Christ." The king received the Book from Mrs. Fisher, wife of Rev. A. B. Fisher, of the C. M. S. Recently, a neighboring tribe sent an embassy to the king in order to ask the secret of his kingdom's remarkable progress. He replied that God alone had made him wise and powerful, and besought them to inquire after the words of God. The result was that this tribe again sent messengers, with the request that he would send teachers to them.—*London Christian.*



Two ways lie before us. Each one chooses for himself which way he will take, the way of the world or the way of faith. The way of the world is the way of selfishness, and ends in disaster. The way of the righteous seeks the well-being of others, and the end thereof is life eternal. "Everybody for himself" is the cry of the world. Everybody for somebody else is the passion of the real followers of the Man of Galilee. "Look not every man on his own things, but every man also on the things of others." "He that findeth his life shall lose it; and he that loseth his life for My sake, shall find it. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." These words of Holy Writ point the way to divine reward. The "every man for himself" spirit is utterly at variance with the spirit and the mind of Christ. Every man for somebody else is the battle-cry of the Lord's hosts. "Go ye into all the world and preach My gospel to every creature," is expressive of the divine intentions concerning the spirit and attitude of His children toward mankind without, everywhere. By the law of nature, and the law of government of God, every man is debtor to the other man. It is a serious thing to be charged with eternal responsibility for the other man. Every one either helps or hinders the other man. What if one be found a stumbling block instead of a light-bearer, a blind guide instead of a teacher for the other man?—*Presbyterian.*

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1913.

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MR. WILLIAM CARSON, *Jewish Mission,*
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Syrian Mission, Mission in China and Church Erection—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

Domestic Mission; Southern Mission; Indian Mission; Testimony Bearing; Sustentation; Theological Seminary; Ministers', Widows' and Orphans' Fund; Literary; Students' Aid—Mr. J. S. Tibby, 411 Penn Building, Pittsburg, Pa.

Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

Aged People's Home—Mrs. A. G. Wallace, 235 Fourth Ave., Pittsburg, Pa.

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